

INDIA



The
Indian Student After the War
The Reign of Women in India

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After
the
War
Series

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

The Indian Student After the War

THAT all Asia has been profoundly influenced by the war no one cognizant of the facts will deny. The phrase "self-determination" has come to mean something not only to the nations of Europe, but also to the nations of the Far East.

In India as elsewhere in the East it is impossible to separate the students from the political situation. Consequently, in dealing with the Indian student after the war we must deal with him in relation to the vast political game which is now under way in India and in the whole Empire.

The war itself affected the Indian student as little as anyone in the world. He was not as a rule a member of those races from which the great majority of Indian soldiers were chosen. For the most part he was of considerably higher class. Very little was done to make him feel that he should have a part and when the student regiments of the Indian Defense force were organized the response from the students was disappointing. The pay was small and it meant taking a period for preparation that was badly needed in preparing for examinations which are the bugaboo of the Indian student's life. The Indian army was not a democratic army as was ours. Caste had to be observed as strictly in the army as out of it. We will probably never know how large a part this played in keeping Indian students out of the war.

EDUCATIONAL DEVELOPMENT

There is an increasing demand for reformed education. While many of the students are satisfied with what they are receiving as a stepping stone into the subordinate grades of government service, they are not satisfied with it as a training for future life in India.

It is almost impossible to predict the lines of study which will develop, but it seems almost certain that the indirect influence of all the educational ferment in the West must make itself felt in the East, especially when we are bringing young men from the East and training them in universities like Columbia and Chicago. The schools and teaching must become more practical. In secondary education, technical studies will undoubtedly play a larger part. A few people are beginning to demand schools developed along the line of Hampton Institute. The tendency has too long been to depend on a literary education to touch the masses of India. We know from experience that the boy at twelve can learn in a period of six months everything in a literary way that he could have learned up to that time. We are asking ourselves why we should not take advantage of this fact and use that period for the teaching of manual tasks. We see the government laying far greater stress on agricultural education and the spread of technical knowledge. In the realms of higher education we see the University of Calcutta developing graduate work which has been recognized as on a par with that in institutions in the West. Schools like the Bose Institute in Calcutta have made a world reputation.

SOCIAL SERVICE

Social service has begun to get a real response from the Indian student. Probably there is no county in the world in greater need of an awakening of the social consciousness. The Servants of India Society is playing a greater and greater part in helping students to help others. During the influenza epidemic and other epidemics of a similar nature students have done noble work, some even giving their lives in their attempts to serve their less fortunate neighbors.

Classes in First Aid, which were held by the St. John's Ambulance, always were well attended.

The Boy Scout movement also has begun to take hold of the boys and leaders of boys. This will undoubtedly influence the college students as well. Some of the Christian High Schools as well as the non-Christian are making plans to introduce this method of developing manly boys.

The part which the newspapers are playing in moulding student opinion is noteworthy. The English press is read by a very small minority, even of the literate of India. There are only 300,000 of India's 300,000,000 who can read and write English. This includes the complete student population and so we can follow the opinions of students pretty closely by the attitude of the English press **edited by Indians**. Of course the opinions of this type of paper are varied. The Hindu radicals and the Mohammedan radicals each have their own ideas, but on the whole we can find a middle ground held by students. On the whole the tendency of the war has been to draw together Hindus and Mohammedans and this factor will undoubtedly have to be dealt with by all in the future.

ATTITUDE TOWARD RELIGION

Religiously it is hard to make predictions or to see beginnings of any particular movements, yet there are a few indications. There is no doubt of the fact that caste is gradually breaking down. This fact would probably be noticed in all colleges, at least as far as eating and drinking is concerned. As regards marriage there are a few more indications of a liberal attitude developing.

There seems to be great sympathy with Christian teaching, especially among the edu-

cated classes. It is opposition to a **foreign** organization, such as the church which has been introduced in its Western forms into India, which has created a great deal of opposition, and that opposition seems to be growing rather than declining. Even within the church we find the nationalistic tendencies growing stronger and stronger and we can expect to deal with an Indian church rather than an imported Scotch-American-Presbyterian church. This movement will undoubtedly be hastened by the passing on into the church of educated Christian students both as pastors and educated lay readers. (I have found this opposition to a foreign institution in every place where I have talked with students.)

Again, the idea that the exclusive claims of Christ conflict with the things that are fine and good in their own Indian civilization is one which seems to have gotten a severe hold on the educated Indian and there is little indication that such an idea is disappearing. There is no such conflict and we must make the Indian students realize this. Christ is an international figure and is not limited by Western church forms. The development of indigenous forms and celebrations to take the place of those which have come with missionaries from the West will undoubtedly do a great deal to change this attitude. If we have a real message we do not need to worry about going to the men. They will come to us. I believe that there are indications of a willingness to respond to an appeal of discipleship to Christ if we can make the student **know Him**.

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The Reign of Women in India

INDIA gave her toll to the great World War. From remote villages, from towns and cities, her sons, brothers and husbands went. Those of the low castes and the outcastes stood side by side with the high castes to help the British Empire. And many of these heroes have returned to their homes no longer satisfied after having seen the great world, to take up the same duties in the little villages. A new era has come to India—the country of village life.

Indian men have seen the position which women hold in other countries, especially the active, capable women of France. They now see how their women folk have remained behind; untrained, unprepared, unequal to their tasks; and these men gather around them their friends and relatives and declare that the woman of India must be a new woman, able to fill a new place. She must be educated, she must be trained to become a useful copartner of the educated men. As a highcaste Indian gentleman said to me—
“This is going to be the ‘Reign of Women.’”

As different castes have mingled in the armies, so in India the women of different castes gathered together to rejoice over the good news, to read together the soldier's letters, not knowing when a word might be told about their own particular soldier. Now, as the returned men mingle together, the mothers, wives and sisters also mingle. The Indian now knows, because he has seen with his own eyes, that India is the only country with a caste system.

OPEN DOORS

With the crumbling of caste, the women of the higher classes are more easily approached by the foreign women, and this

means that more workers are needed, to visit in the zenanas, to go from house to house. Bible women, Indian Bible-story-telling women are needed, and they must be trained to go into these homes to lead these Indian mothers, wives and sisters into their larger sphere.

Another open door is in the educational work for women. Girls must be taught to read and write. They must be fitted to help their brothers in business. This is startling news for "beings" who for centuries have been made to believe that they were only earth or clay with less mind than even the cows or buffaloes that they took out to graze. Schools are needed, from the lower grades to the high school. Indian parents are now realizing that if their daughters are to get an education they must be allowed to remain in school until they are at least 16 years of age. The further fact that the Missionaries who perform marriage ceremonies for the daughters of Christians, advocate from 16 years up has caused the Indian parents by common consent to agree to make the marriageable age from 16-18 instead of from 9-12 as formerly.

Mills and factories are now willing to take women workers for their light work, even simple machines are being operated by the Indian women. This gives our women other employment beside the labor in the fields which, of course, stops when there is a lack of rain. The mill hands are largely illiterate. These mills provide open doors for social and evangelistic work.

AN OUTSTANDING RESULT

The great outstanding result of the World War with our Christian women is that they have found they can be useful, that united efforts on their part accomplish great re-

sults. Their broadened sympathies mean broader service. As they worked for the Red Cross, as they worked for the Belgians, as they saved of their little for the Armenian sufferers, so now they can keep on doing something for those more needy than themselves.

In some places the Christian woman has become the leader among the caste women, and she has become the leader because of her education, and because of her faith which enabled her during the transitory period to live a life serene and full of trust. These are great days for the Christian Indian woman. She needs to be guided by service, but her taste of service for others makes her willing to gladly continue. She has discovered that her work has accomplished something and this is the great incentive to go on doing. She is proving that the woman who follows the Lord, ministering of her substance, is still a great help in establishing the kingdom of God.

THE GREAT CALL

The great call from the India "after the War" is for consecrated women from America to come over and help. Women for evangelistic work, women for educational work and women for nurses. If the women of America would volunteer to help the women of India with half of the zeal which they gave to Europe during the War, a new day would surely dawn in India, the faint gleam of which is already showing above the horizon.

MARIE L. GAUTHEY.

Kadoli.